Art, Democracy and The People, even Black People – a Democratic People

By Shomit Sirohi and Cornel West, even Alain Badiou

I. Egalitarianism – just the meditation from Badiou first

In fact democracy is now an axiom, but within democracy we need innovations, the practice of democracy, the practice of the people in democratic demonstrations, and also creative innovations what is called Deterior capitalism in Paulinian writings, finally just that is democratic meditation.

II. Sirohi – a Long Meandering Argument

In fact the beginning of democracy was Athens, and then in fact it was Greece and perhaps that Roman imperialism Christ was agitating against, with him Spartacus, and then Paul, followed later by Mohammad, this then is simply theological the meaning of democracy, but it can be that democracy is also finally Communism, or even the practice of democracy by the demos, the people – the people are finally democratic but the demes then have a problem it is egalitarian public within that the race problem, religious problems even feminist problems this then is the meaning of demos, that the people will collect in that correct line and that is strict egalitarianism – it is not only the demonstration but a correct line of the black people in fact in a certain meditation by Paulinianism the work of love is among those who are most acquired to the work of Christ, this then is how universalism works it then shifts in Althusser to the problem of collective and general will, it will be the correct will when the decalages of the will is then a problem of democratic consensus within itself carrying the will – it is this process I call axiom of equality and other workable even artistic thesis – this is my current meditation. With it all the writings on theology, but also in fact artistic ensembles – something to free them from the demos, is also within the will – the free life of a liberal or a citizen of subjecthood, the manners of speaking, language and education – the difficult work of the will is then not just the will of the people, but also a real will to live, to write, to fall in love – all of this then becomes Paulinian works.

I mean at another level, and now I meditate on chora and polis – that the demos was not formed according to Ambekar except by exclusion, what Agamben calls even exception, police violence and such riots – which then becomes the excluded part, the part of no part which then creates the sans-papier of common women or students – which then is thesis that in fact demos is their action, their participation – and that is modernism – that the part of people will be those that in fact Lazarrato correctly calls the segmented part of no part – not some voide which is excluded in some unconscious space of Althusserianism or high Badiouianism – the simple excluded and will of the people eh? In fact it is a concrete segemented space that exclusion. I mean it is then eh, which expresses the combined fusion of Greek women, in fact black women and Indian artistic women. This then is the agitation of the voice it is this that is the Greek verdict – that in fact Hippias is killed.

My last point would be – art is a meditation on the language of women, and men who will be kind and just – that in fact we will be a demos which is complex articulation of the space of demos – the sans- are many. Not just banking which is simple, but even in fact jobs which are simple but in fact the space of art – demos is finally an artistic ensemble – even a highly artistic situation – what was called theatre in Soviet Union is that situation but also with it – the demos becomes in fact the people, which is sans-argument – which I meant is a point – the argument is political but actually just about Sirohi – that we are free of the situation of arguments – that we have a true argument – that is not Plato but in fact the argument of modern republics – an argument has to be in fact a just and highly true and for American idealists catching the sense of the heights of the argument a metaphysical argument – reminding us of Lenin and Trotsky the argument must then be a truly inspirational argument. Thank you.

III. Cornel West – Not much just a thought

We mean inspirational arguments we mean agitation, we mean sex is fine, we mean all of this is a point in point-world senses today – we thank you Sirohi – arguments, disagreements, hatred of

democracy, and even finally your variations – justice arguments, truly ethical arguments, handling unethical people, being interested in race, understanding language, politeness, civility and anti-fascism but also no tolerance, tolerance – all of this is just finally the correct line for the black people, loving how we solve this by in fact the demonstraton, but also by arguing with philosophers – it is just the democratic line it is just the correct meaning of democracy that the confusion will be cleared by Spirit. We call it black power thank you.

IV. Zizek

In fact then meta-politics takes the Wittgensteinian complexity and operates on simplification – just the ethical and practical humanist dimension of Sirohi, and perhaps all black rights activists and Communists – even leftists and liberals who join us – just this is finally humanism – I mean in fact democracy must be humanist – I call this the correct diagonalisation quite spontaneously but we argue why not extend democracy to art and in fact artistic points and therefore point-worlds – we thank you.